

Indus
Jhelum
Chenab
Ravi
Beas
Satluj

January

poh ਪੋਹ / **magh** ਮਾਘ
ਬਿਕ੍ਰਮੀ ੨੦੮੦, ਨਾਨਕਸ਼ਾਹੀ ੫੫੫

Title: Kisaan Andolan
Medium: Acrylic on Canvas
Artist: Balkishan Jhumat, UK
@balkishan_jhumat_artist
Commissioner: Rajinder Singh Bassi



The Kisaan Andolan: A Beacon of Unity and Hope

The Kisaan Andolan, India's Farmers' Protest, began in late 2020 against controversial agricultural reform bills proposed by the Indian government. It was seen as a threat to the livelihoods of generations of farmers as it sought to abolish the traditional procurement system in place.

What made this protest extraordinary is the unity it forged amongst farmers from all backgrounds; transcending boundaries and embodying the rich tapestry of Indian culture.

Amidst the protests, the spirit of seva (selfless service) beamed brightly; exemplifying the essence of humanity ingrained in Sikhi.

The Kisaan Andolan also rekindled interest in age-old principles of 'Sarbat da Bhala' (well-being of all) and 'Chardikala' (unwavering optimism), which became rallying cries for those standing up for the rights of others as well as their own.

Modern history has no better example of the indomitable spirit of India's farmers, a beacon of hope that reminds us of the power of unity and collective action.

13	Festival Lohri	੧੩	ਮੇਲਾ ਲੋਹੜੀ
17	Parkash Guru Gobind Singh Ji	੧੭	ਅਵਤਾਰ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ
18	Birth of Bhai Himmat Singh Ji	੧੮	ਜਨਮ ਦਿਨ ਭਾਈ ਹਿੰਮਤ ਸਿੰਘ ਜੀ
27	Birth of Baba Deep Singh Ji	੨੭	ਜਨਮ ਦਿਨ ਬਾਬਾ ਦੀਪ ਸਿੰਘ ਜੀ

Sun ਐਤ	Mon ਸੋਮ	Tue ਮੰਗਲ	Wed ਬੁੱਧ	Thu ਵੀਰ	Fri ਸ਼ੁੱਕਰ	Sat ਸ਼ਨੀ
24	25	26	27	28	29	30
31	1 New Years Day	2	3	4	5	6
7	8	9	10	11	12	13
14 ਸ: magh	15 Martin Luther King Day	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31	1	2	3

poh ਪੋਹ

ਐਤ	ਸੋਮ	ਮੰਗਲ	ਬੁੱਧ	ਵੀਰ	ਸ਼ੁੱਕਰ	ਸ਼ਨੀ
੨੫	੨੬	੨੭	੨੮	੨੯	੩੦	੧
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੧੬	੧੭ 1	੧੮ 2	੧੯ 3	੨੦ 4	੨੧ 5	੨੨ 6
੨੩ 7	੨੪ 8	੨੫ 9	੨੬ 10	੨੭ 11	੨੮ 12	੨੯ 13
੧	੨	੩	੪	੫	੬	੭

magh ਮਾਘ

ਐਤ	ਸੋਮ	ਮੰਗਲ	ਬੁੱਧ	ਵੀਰ	ਸ਼ੁੱਕਰ	ਸ਼ਨੀ
੨੩	੨੪	੨੫	੨੬	੨੭	੨੮	੨੯
੧ 14	੨ 15	੩ 16	੪ 17	੫ 18	੬ 19	੭ 20
੮ 21	੯ 22	੧੦ 23	੧੧ 24	੧੨ 25	੧੩ 26	੧੪ 27
੧੫ 28	੧੬ 29	੧੭ 30	੧੮ 31	੧੯	੨੦	੨੧
੨੨	੨੩	੨੪	੨੫	੨੬	੨੭	੨੮
੨੯	੩੦	੧	੨	੩	੪	੫



February

magh ਮਾਘ / phagun ਫੱਗਣ

ਬਿਕ੍ਰਮੀ ੨੦੮੦, ਨਾਨਕਸ਼ਾਹੀ ੫੫੫

Title: Guru Gobind Singh Ji
Medium: Minature Painting
Artist: Jatinder Singh Durhailay, UK
@jatindersinghdurhailay
Commissioner: Amardeep Sanghera



Around 1705, Guru Gobind Singh had made camp at Raikot, having managed to escape the deceitful army of Wazir Khan despite bearing witness to the martyrdom of his two elder sons during the Battle of Chamkaur.

He remained in Raikot whilst he awaited news of the fortunes of his mother Mata Gujri and his two younger sons, Sahibzaada Zoravar Singh and Sahibzaada Fateh Singh. They had become separated from him previously at the River Sirsa, and were suspected to be in Sirhind.

The chief of Raikot, Rai Kalha, was able to send his servant Noora Mahi to Sirhind without arousing suspicion as his sister resided there. Unfortunately, the news from Sirhind was dire.

Upon hearing the fate of the martyrdom of Sahibzaada Zoravar Singh and Sahibzaada Fateh Singh following the return of Noora Mahi, Guru Gobind Singh used a small blade from his kamarkasa to pluck the roots of the Kaahi plant from the ground. The Guru declared that just like this Kaahi plant, the roots of the Mughal tyrants will also be uprooted.

In this moment of torment and grief of a bereaved parent for a child, Guru Gobind Singh remained in Chardikala, and only saw the positive of what was to come.

12 | **Birth of** Sahibzaada Ajit Singh Ji — ੧੨ | **ਜਨਮ ਦਿਨ** ਸਾਹਿਬਜ਼ਾਦਾ ਬਾਬਾ ਅਜੀਤ ਸਿੰਘ ਜੀ

22 | **Parkash** Guru Har Rai Ji — ੨੨ | **ਅਵਤਾਰ** ਸ੍ਰੀ ਗੁਰੂ ਹਰਿਰਾਇ ਜੀ

24 | **Birth of** Bhagat Ravidas Ji — ੨੪ | **ਜਨਮ ਦਿਨ** ਭਗਤ ਰਵਿਦਾਸ ਜੀ

Sun ਐਤ	Mon ਸੋਮ	Tue ਮੰਗਲ	Wed ਬੁੱਧ	Thu ਵੀਰ	Fri ਸ਼ੁੱਕਰ	Sat ਸ਼ਨੀ
28	29	30	31	1	2	3
4	5	6	7	8	9	10
11	12	13 ਸ: phagun	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	1	2
3	4	5	6	7	8	9

magh ਮਾਘ

ਐਤ	ਸੋਮ	ਮੰਗਲ	ਬੁੱਧ	ਵੀਰ	ਸ਼ੁੱਕਰ	ਸ਼ਨੀ
੨੩	੨੪	੨੫	੨੬	੨੭	੨੮	੨੯
੧	੨	੩	੪	੫	੬	੭
੮	੯	੧੦	੧੧	੧੨	੧੩	੧੪
੧੫	੧੬	੧੭	੧੮	੧੯ 1	੨੦ 2	੨੧ 3
੨੨ 4	੨੩ 5	੨੪ 6	੨੫ 7	੨੬ 8	੨੭ 9	੨੮ 10
੨੯ 11	੩੦ 12	੧	੨	੩	੪	੫

phagun ਫੱਗਣ

ਐਤ	ਸੋਮ	ਮੰਗਲ	ਬੁੱਧ	ਵੀਰ	ਸ਼ੁੱਕਰ	ਸ਼ਨੀ
੨੨	੨੩	੨੪	੨੫	੨੬	੨੭	੨੮
੨੯	੩੦	੧ 13	੨ 14	੩ 15	੪ 16	੫ 17
੬ 18	੭ 19	੮ 20	੯ 21	੧੦ 22	੧੧ 23	੧੨ 24
੧੩ 25	੧੪ 26	੧੫ 27	੧੬ 28	੧੭ 29	੧੮	੧੯
੨੦	੨੧	੨੨	੨੩	੨੪	੨੫	੨੬
੨੭	੨੮	੨੯	੩੦	੧	੨	੩







March

phagun ਫੱਗਣ / chét ਚੇਤ

ਬਿਕ੍ਰਮੀ ੨੦੮੦, ਨਾਨਕਸ਼ਾਹੀ ੫੫੫-੬

Title: Bhagat Puran Singh
Medium: Mixed Media Illustration
Artist: Baljinder Kaur, UK
@blahjinder
Commissioner: Jasdeep Chahal



The One who has given a home to the homeless,
Honour to the dishonoured,
Who has fulfilled all desires,
Day, night, with every breath and with every morsel of food, meditate on the One.

Guru Arjun Dev Ji

Praise to Bhagat Puran Singh, founder of the Pingalwara Society; home for the crippled.

Bhagat Ji personified selfless service with a hands-on approach, having been taught compassionate virtues from an early age by his mother.

Born to a Hindu family in 1904, Bhagat Ji became inspired by Sikhi and was initiated into the Khalsa.

Seeing the Oneness residing in all, Bhagat Ji spread the fragrance of devotion with enthusiasm, springing into action at every opportunity, remaining in Chardikala with every breath.

He would be spotted carrying a disabled child, clearing the streets of debris or researching diligently into ecological solutions.

Though he did not attend higher educational institutions, he became a learned philosopher and sage, and taught the world about true service to humanity.

23 | **Martyrdom**
Sardar Bhagat Singh Ji

੨੩ | **ਸ਼ਹੀਦੀ**
ਸਰਦਾਰ ਭਗਤ ਸਿੰਘ ਜੀ

26 | **Festival**
Holla Mohalla
Sri Anandpur Sahib

੨੬ | **ਮੇਲਾ**
ਹੋਲਾ ਮਹੱਲਾ,
ਸ੍ਰੀ ਅਨੰਦਪੁਰ ਸਾਹਿਬ

Sun ਐਤ	Mon ਸੋਮ	Tue ਮੰਗਲ	Wed ਬੁੱਧ	Thu ਵੀਰ	Fri ਸ਼ੁੱਕਰ	Sat ਸ਼ਨੀ
25	26	27	28	29	1	2
3	4	5	6	7	8	9
10	11	12	13	14 ਸ: chét	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29 Good Friday	30
31	1	2	3	4	5	6

phagun ਫੱਗਣ

ਐਤ	ਸੋਮ	ਮੰਗਲ	ਬੁੱਧ	ਵੀਰ	ਸ਼ੁੱਕਰ	ਸ਼ਨੀ
੨੨	੨੩	੨੪	੨੫	੨੬	੨੭	੨੮
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੬	੭	੮	੯	੧੦	੧੧	੧੨
੧੩	੧੪	੧੫	੧੬	੧੭	੧੮ 1	੧੯ 2
੨੦ 3	੨੧ 4	੨੨ 5	੨੩ 6	੨੪ 7	੨੫ 8	੨੬ 9
● ੨੭ 10	੨੮ 11	੨੯ 12	੩੦ 13	੧	੨	੩

chét ਚੇਤ

ਐਤ	ਸੋਮ	ਮੰਗਲ	ਬੁੱਧ	ਵੀਰ	ਸ਼ੁੱਕਰ	ਸ਼ਨੀ
੨੭	੨੮	੨੯	੩੦	੧ 14	੨ 15	੩ 16
੪ 17	੫ 18	੬ 19	੭ 20	੮ 21	੯ 22	੧੦ 23
੧੧ 24	੧੨ 25	੧੩ 26	੧੪ 27	੧੫ 28	੧੬ 29	੧੭ 30
੧੮ 31	੧੯	੨੦	੨੧	੨੨	੨੩	੨੪
੨੫	੨੬	੨੭	੨੮	੨੯	੩੦	੧
੨	੩	੪	੫	੬	੭	੮



April

chét ਚੇਤ / vaisakh ਵੈਸਾਖ

ਬਿਕ੍ਰਮੀ ੨੦੮੦-੮੧, ਨਾਨਕਸ਼ਾਹੀ ੫੫੬

Title: Qazi Rukundin
Medium: Oil Painting on Canvas
Artist: Daljeet Singh, CA
@_daljeetsinghart
Commissioner: Baljinder Dhinsa

In the midst of Guru Nanak's fourth Udasi to the West, Qazi Rukunudin, initially sent to question and arrest Guru Nanak for causing a stir in Mecca, found himself on a spiritual journey. Guru Nanak responded to his inquiries with wisdom drawn from Hadiths, gradually enlightening Qazi Rukunudin about the universality of Guru Nanak's teachings.

Qazi Rukunudin underwent a profound transformation, recognising Guru Nanak as a spiritually wise leader for all of humanity. Embracing Sikhi, he became a devout follower of Guru Nanak's message, defying the pressures to renounce his newfound faith.

The path of Qazi Rukunudin took a courageous turn when Amir-e-Makkah demanded he abandon Sikhi or be punished by death. The Qazi was unyielding, and remained steadfast in his belief in Guru Nanak's teachings. As such, he became the first Sikh martyr (c.1510-1511).

7	**Gurgaddi** Guru Har Rai Ji	੭	**ਗੁਰਿਆਈ** ਸ੍ਰੀ ਗੁਰੂ ਹਰਿਰਾਇ ਜੀ
9	**Gurgaddi** Guru Amar Das Ji **Birth of** Sahibzaada Jhujaar Singh Ji	੯	**ਗੁਰਿਆਈ** ਸ੍ਰੀ ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ **ਜਨਮ ਦਿਨ** ਸਾਹਿਬਜ਼ਾਦਾ ਬਾਬਾ ਜੁਝਾਰ ਸਿੰਘ ਜੀ
12	**Jyoti Jot** Guru Angad Dev Ji	੧੨	**ਜੋਤੀ ਜੋਤ** ਸ੍ਰੀ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ
13	**Jyoti Jot** Guru Hargobind Ji **Festival** Vaisakhi	੧੩	**ਜੋਤੀ ਜੋਤ** ਸ੍ਰੀ ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਜੀ **ਮੇਲਾ** ਵੈਸਾਖੀ
21	**Gurgaddi** Guru Tegh Bahadur Ji	੨੧	**ਗੁਰਿਆਈ** ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ
22	**Jyoti Jot** Guru Harkrishan Ji	੨੨	**ਜੋਤੀ ਜੋਤ** ਸ੍ਰੀ ਗੁਰੂ ਹਰਿਕ੍ਰਿਸ਼ਨ ਜੀ
29	**Parkash** Guru Tegh Bahadur Ji	੨੯	**ਅਵਤਾਰ** ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ
30	**Parkash** Guru Arjan Dev Ji	੩੦	**ਅਵਤਾਰ** ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ

Sun ਐਤ	Mon ਸੋਮ	Tue ਮੰਗਲ	Wed ਬੁੱਧ	Thu ਵੀਰ	Fri ਸ਼ੁੱਕਰ	Sat ਸ਼ਨੀ
31	1 Easter Monday	2	3	4	5	6
7	8	9	10	11	12	13 ਸ: vaisakh
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	1	2	3	4
5	6	7	8	9	10	11

chét ਚੇਤ

ਐਤ	ਸੋਮ	ਮੰਗਲ	ਬੁੱਧ	ਵੀਰ	ਸ਼ੁੱਕਰ	ਸ਼ਨੀ
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੧੮	੧੯ 1	੨੦ 2	੨੧ 3	੨੨ 4	੨੩ 5	੨੪ 6
੨੫ 7	੨੬ 8	੨੭ 9	੨੮ 10	੨੯ 11	੩੦ 12	੧
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vaisakh ਵੈਸਾਖ

ਐਤ	ਸੋਮ	ਮੰਗਲ	ਬੁੱਧ	ਵੀਰ	ਸ਼ੁੱਕਰ	ਸ਼ਨੀ
੨੫	੨੬	੨੭	੨੮	੨੯	੩੦	੧ 13
੨ 14	੩ 15	੪ 16	੫ 17	੬ 18	੭ 19	੮ 20
੯ 21	੧੦ 22	੧੧ 23	੧੨ 24	੧੩ 25	੧੪ 26	੧੫ 27
੧੬ 28	੧੭ 29	੧੮ 30	੧੯	੨੦	੨੧	੨੨
੨੩	੨੪	੨੫	੨੬	੨੭	੨੮	੨੯
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May

vaisakh ਵੈਸਾਖ / jeth ਜੇਠ

ਬਿਕ੍ਰਮੀ ੨੦੮੧, ਨਾਨਕਸ਼ਾਹੀ ੫੫੬

Title: Rababi
Medium: Mixed Media Art
Artist: Darsh Chetty, RSA
@darsh_illustration
Commissioner: Yashdeep Bhatti

The Rababis of Darbar Sahib carry a lineage dating back to Bhai Mardana, who was the 'saathi' (companion) of Guru Nanak Dev Ji.

Through this lineage, the generations of Rababis were highly respected by the Sikhs and continued to carry out seva (service) by performing Kirtan. The Rababis were seen as respected pillars of the community in Punjab, and upheld many Kirtan traditions that dated back to the times of Guru Nanak Dev Ji.

Tensions in India during the era of the British Raj, led to the partition of Punjab, resulting in the forced migration of Rababis to the newly formed country of Pakistan. With no patronage present in their new reality, menial jobs became their main source of income – the centuries-long lineage of Kirtan had become broken for many Rababis.

However, a small number were somehow able to preserve the art. To this day there remain Rababi families who maintain the same traditions as their forefathers with full faith and Chardikala; focusing on their love and devotion to Guru Nanak and the Almighty, regardless of their financial and homely circumstances.

As depicted, the voices of the Rababis continue to echo deeply within the walls of Darbar Sahib and within the history of the Sikhs with high spirits and pure devotion.

9 | **Parkash** Guru Angad Dev Ji — ੯ | **ਅਵਤਾਰ** ਸ੍ਰੀ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ

22 | **Parkash** Guru Amar Das Ji — ੨੨ | **ਅਵਤਾਰ** ਸ੍ਰੀ ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ

31 | **Gurgaddi** Guru Hargobind Ji — ੩੧ | **ਗੁਰਿਆਈ** ਸ੍ਰੀ ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਜੀ

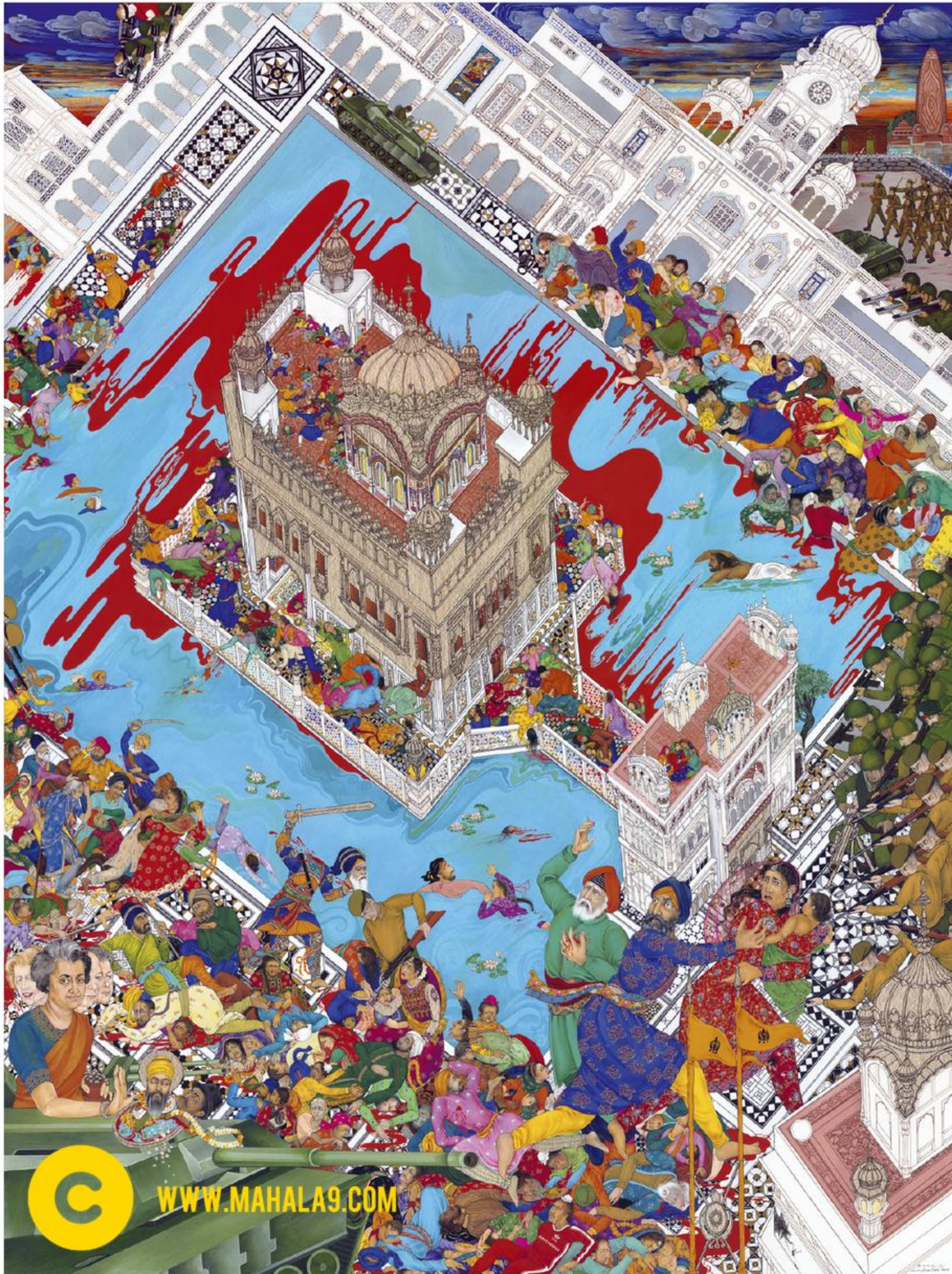
Sun ਐਤ	Mon ਸੋਮ	Tue ਮੰਗਲ	Wed ਬੁੱਧ	Thu ਵੀਰ	Fri ਸ਼ੁੱਕਰ	Sat ਸ਼ਨੀ
28	29	30	1	2	3	4
5	6 Early May Bank Holiday	7	8	9	10	11
12	13	14 ਸ: jeth	15	16	17	18
19	20	21	22	23	24	25
26	27 Spring Bank Holiday	28	29	30	31	1
2	3	4	5	6	7	8

vaisakh ਵੈਸਾਖ

ਐਤ	ਸੋਮ	ਮੰਗਲ	ਬੁੱਧ	ਵੀਰ	ਸ਼ੁੱਕਰ	ਸ਼ਨੀ
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੯	੧੦	੧੧	੧੨	੧੩	੧੪	੧੫
੧੬	੧੭	੧੮	੧੯ 1	੨੦ 2	੨੧ 3	੨੨ 4
੨੩ 5	੨੪ 6	੨੫ 7	੨੬ 8	੨੭ 9	੨੮ 10	੨੯ 11
੩੦ 12	੩੧ 13	੧	੨	੩	੪	੫

jeth ਜੇਠ

ਐਤ	ਸੋਮ	ਮੰਗਲ	ਬੁੱਧ	ਵੀਰ	ਸ਼ੁੱਕਰ	ਸ਼ਨੀ
੩੦	੩੧	੧ 14	੨ 15	੩ 16	੪ 17	੫ 18
੬ 19	੭ 20	੮ 21	੯ 22	੧੦ 23	੧੧ 24	੧੨ 25
੧੩ 26	੧੪ 27	੧੫ 28	੧੬ 29	੧੭ 30	੧੮ 31	੧੯
੨੦	੨੧	੨੨	੨੩	੨੪	੨੫	੨੬
੨੭	੨੮	੨੯	੩੦	੩੧	੧	੨
੩	੪	੫	੬	੭	੮	੯



June

jeth ਜੇਠ / harh ਹਾੜ੍

ਬਿਕ੍ਰਮੀ ੨੦੮੧, ਨਾਨਕਸ਼ਾਹੀ ੫੫੬

Title: Nineteen Eighty-Four
Medium: Fine Art
Artist: The Singh Twins, UK
@**thesinghtwins_art**

This artwork depicts the Indian Government's military attack (code-named 'Operation Blue Star') on the Sikh community's most holiest of shrines, 'Harmandir Sahib' (The Golden Temple), in 1984.

The painting was motivated by the artists' desire to redress the inadequate and biased media coverage of the event at the time which largely towed the official Government propaganda line - playing down the extent of physical damage caused to the holy site, as well as the fact that the main casualties were the thousands of pilgrims caught in the crossfire who had come to pay homage on one of the most important religious days in the Sikh calendar.

Through various symbolic details, the painting reflects on the suffering and personal sense of injustice felt by Sikhs world-wide and how they regarded 'Operation Blue Star' as a betrayal of their proven loyalty and sacrifice in the defence of India throughout history.

The work also has a universal dimension - placing this atrocity within the wider context of the suffering of innocent people and human rights abuses globally due to political greed and corruption.

4	**Genocide** Operation Blue Star 1984	੪	**ਘੱਲੂਘਾਰਾ** ਨੀਲਾ ਤਾਰਾ 1984
10	**Shaheedi** Guru Arjan Dev Ji	੧੦	**ਸ਼ਹੀਦੀ** ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ
18	**Birth of** Bhai Sahib Singh Ji	੧੮	**ਜਨਮ ਦਿਨ** ਭਾਈ ਸਾਹਿਬ ਸਿੰਘ ਜੀ
22	**Parkash** Guru Hargobind Ji	੨੨	**ਅਵਤਾਰ** ਸ੍ਰੀ ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਜੀ
24	**Birth** Bhagat Kabeer Ji	੨੪	**ਜਨਮ ਦਿਨ** ਭਗਤ ਕਬੀਰ ਜੀ
25	**Martyrdom** Baba Banda Singh Bahadur Ji	੨੫	**ਸ਼ਹੀਦੀ** ਬਾਬਾ ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ ਜੀ

Sun ਐਤ	Mon ਸੋਮ	Tue ਮੰਗਲ	Wed ਬੁੱਧ	Thu ਵੀਰ	Fri ਸ਼ੁੱਕਰ	Sat ਸ਼ਨੀ
26	27	28	29	30	31	1
2	3	4	5	6	7	8
9	10	11	12	13	14 ਸ: harh	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	1	2	3	4	5	6

jeth ਜੇਠ

ਐਤ	ਸੋਮ	ਮੰਗਲ	ਬੁੱਧ	ਵੀਰ	ਸ਼ੁੱਕਰ	ਸ਼ਨੀ
੩੦	੩੧	੧	੨	੩	੪	੫
੬	੭	੮	੯	੧੦	੧੧	੧੨
੧੩	੧੪	੧੫	੧੬	੧੭	੧੮	੧੯ 1
੨੦ 2	੨੧ 3	੨੨ 4	੨੩ 5	੨੪ 6	੨੫ 7	੨੬ 8
੨੭ 9	੨੮ 10	੨੯ 11	੩੦ 12	੩੧ 13	੧	੨
੩	੪	੫	੬	੭	੮	੯

harh ਹਾੜ੍

ਐਤ	ਸੋਮ	ਮੰਗਲ	ਬੁੱਧ	ਵੀਰ	ਸ਼ੁੱਕਰ	ਸ਼ਨੀ
੨੭	੨੮	੨੯	੩੦	੩੧	੧ 14	੨ 15
੩ 16	੪ 17	੫ 18	੬ 19	੭ 20	੮ 21	੯ 22
੧੦ 23	੧੧ 24	੧੨ 25	੧੩ 26	੧੪ 27	੧੫ 28	੧੬ 29
੧੭ 30	੧੮	੧੯	੨੦	੨੧	੨੨	੨੩
੨੪	੨੫	੨੬	੨੭	੨੮	੨੯	੩੦
੩੧	੩੨	੧	੨	੩	੪	੫



July

harh ਹਾੜ੍ / sawan ਸਾਵਣ

ਬਿਕ੍ਰਮੀ ੨੦੮੧, ਨਾਨਕਸ਼ਾਹੀ ੫੫੬

Title: Akali Phula Singh
Medium: Hand Painting
Artist: Dilrani Kaur, US
@dilranikaur
Commissioner: Charanjit Purewal



Born on 14th January 1761 in the village of Sarinh, Punjab, Akali Phula Singh Nihang was a revered Sikh warrior known for his exceptional bravery.

The Battle of Nowshera, fought on 14th March 1823, was to become a defining moment in his legacy. In this battle Akali Phula Singh, alongside Maharaja Ranjit Singh and General Hari Singh Nalwa, faced Yusufzai Afghans, Peshawar Sardars and the forces of Azim Khan Barakzai, the Afghan governor of Peshawar.

Despite sustaining numerous injuries, including two gunshot wounds, he fearlessly led his troops; riding valiantly into battle even after his horse fell victim to enemy fire. Adaptability became his strength; he mounted an elephant and continued the fight, wielding a bow and arrow with ease. His unwavering determination and tactical prowess guided the Khalsa Sikh forces to victory.

Akali Phula Singh's indomitable spirit, resilience, and courage immortalised him as a true Khalsa Sikh warrior. His legacy serves as an inspiration, reminding us of the unbending nature of the Khalsa Sikh spirit, even in the face of adversity resonating through generations.

8	**Martyrdom** Bhai Mani Singh Ji	੮	**ਸ਼ਹੀਦੀ** ਭਾਈ ਮਨੀ ਸਿੰਘ ਜੀ
16	**Divas** Miri - Piri **Martyrdom** Bhai Taru Singh Ji	੧੬	**ਦਿਵਸ** ਮੀਰੀ ਪੀਰੀ **ਸ਼ਹੀਦੀ** ਭਾਈ ਤਾਰੂ ਸਿੰਘ ਜੀ
29	**Parkash** Guru Harkrishan Ji	੨੯	**ਅਵਤਾਰ** ਸ੍ਰੀ ਗੁਰੂ ਹਰਿਕ੍ਰਿਸ਼ਨ ਜੀ
31	**Martydom** Sardar Udham Singh Ji	੩੧	**ਸ਼ਹੀਦੀ** ਸਰਦਾਰ ਉਧਮ ਸਿੰਘ ਜੀ

harh ਹਾੜ੍

ਐਤ	ਸੋਮ	ਮੰਗਲ	ਬੁੱਧ	ਵੀਰ	ਸ਼ੁੱਕਰ	ਸ਼ਨੀ
੨੭	੨੮	੨੯	੩੦	੩੧	੧	੨
੩	੪	੫	੬	੭	੮	੯
੧੦	੧੧	੧੨	੧੩	੧੪	੧੫	੧੬
੧੭	੧੮ 1	੧੯ 2	੨੦ 3	੨੧ 4	੨੨ 5	੨੩ 6
੨੪ 7	੨੫ 8	੨੬ 9	੨੭ 10	੨੮ 11	੨੯ 12	੩੦ 13
੩੧ 14	੩੨ 15	੧	੨	੩	੪	੫

sawan ਸਾਵਣ

ਐਤ	ਸੋਮ	ਮੰਗਲ	ਬੁੱਧ	ਵੀਰ	ਸ਼ੁੱਕਰ	ਸ਼ਨੀ
੩੧	੩੨	੧ 16	੨ 17	੩ 18	੪ 19	੫ 20
੬ 21	੭ 22	੮ 23	੯ 24	੧੦ 25	੧੧ 26	੧੨ 27
੧੩ 28	੧੪ 29	੧੫ 30	੧੬ 31	੧੭	੧੮	੧੯
੨੦	੨੧	੨੨	੨੩	੨੪	੨੫	੨੬
੨੭	੨੮	੨੯	੩੦	੩੧	੧	੨
੩	੪	੫	੬	੭	੮	੯

Sun ਐਤ	Mon ਸੋਮ	Tue ਮੰਗਲ	Wed ਬੁੱਧ	Thu ਵੀਰ	Fri ਸ਼ੁੱਕਰ	Sat ਸ਼ਨੀ
30	1 Canada Day	2	3	4 Independence Day	5	6
7	8	9	10	11	12	13
14	15	16 ਸ: sawan	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31	1	2	3
4	5	6	7	8	9	10

August

sawan ਸਾਵਣ / bhadron ਭਾਦਰੋ

ਬਿਕ੍ਰਮੀ ੨੦੮੧, ਨਾਨਕਸ਼ਾਹੀ ੫੫੬

Title: Bhai Kanhaiya - Mata Sahib Deva
Medium: Miniature Painting
Artist: Simran Kaur, UK
simrankaurpanesar.arts
Commissioner: Amardeep Sanghera

During the siege of Anandpur in 1704 when the Khalsa and Guru Gobind Singh were fighting for the survival of the community, the food and medical supplies were running low. The Khalsa was engaged daily by Mughal and Hindu Pahari forces, which required the operational support from the non-combatant residents of Anandpur.

The city of Anandpur had infrastructure that was strategically built to support the community during these difficult times, most notable of which was Shahid Bagh (garden of Martyrs), which had an extremely large well. It was in this garden where the sick and injured were cared for. These wells are still used to this day and are visited by thousands yearly on festivals like Hola Mohalla.

Resident beyond the walls of the fort of Anandpur Sahib within the city itself, was the most famous caretaker Bhai Kanhaiya. A Sikh whose enlightened vision saw the Divine within all, enemy and friend alike. Bhai Kanhaiya would venture out on the battlefield to offer water and medical aid to injured soldiers on both sides of the battlefield.

Also renowned for providing care to the injured was Mata Sahib Devan, the youngest wife of Guru Gobind Singh. Her selfless service would earn her great respect in the eyes of the Khalsa warriors.

The resolve and compassion practised by Sikhs like Bhai Kanhaiya and Mata Sahib Deva speak of the enormity of ways in which Sikhs manifested the qualities praised by the Gurus.

26 | **Birth of** Bhai Daya Singh Ji

੨੬ | **ਜਨਮ ਦਿਨ** ਭਾਈ ਦਯਾ ਸਿੰਘ ਜੀ

29 | **Completion** Guru Granth Sahib Finalised

੨੯ | **ਦਿਵਸ** ਸੰਪੂਰਨਤਾ ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ

Sun ਐਤ	Mon ਸੋਮ	Tue ਮੰਗਲ	Wed ਬੁੱਧ	Thu ਵੀਰ	Fri ਸ਼ੁੱਕਰ	Sat ਸ਼ਨੀ
28	29	30	31	1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16 ਸ: bhadron	17
18	19	20	21	22	23	24
25	26 Summer Bank Holiday	27	28	29	30	31
1	2	3	4	5	6	7

sawan ਸਾਵਣ

ਐਤ	ਸੋਮ	ਮੰਗਲ	ਬੁੱਧ	ਵੀਰ	ਸ਼ੁੱਕਰ	ਸ਼ਨੀ
੩੧	੩੨	੧	੨	੩	੪	੫
੬	੭	੮	੯	੧੦	੧੧	੧੨
੧੩	੧੪	੧੫	੧੬	੧੭ 1	੧੮ 2	੧੯ 3
੨੦ 4	੨੧ 5	੨੨ 6	੨੩ 7	੨੪ 8	੨੫ 9	੨੬ 10
੨੭ 11	੨੮ 12	੨੯ 13	੩੦ 14	੩੧ 15	੧	੨
੩	੪	੫	੬	੭	੮	੯

bhadron ਭਾਦਰੋ

ਐਤ	ਸੋਮ	ਮੰਗਲ	ਬੁੱਧ	ਵੀਰ	ਸ਼ੁੱਕਰ	ਸ਼ਨੀ
੨੭	੨੮	੨੯	੩੦	੩੧	੧ 16	੨ 17
੩ 18	੪ 19	੫ 20	੬ 21	੭ 22	੮ 23	੯ 24
੧੦ 25	੧੧ 26	੧੨ 27	੧੩ 28	੧੪ 29	੧੫ 30	੧੬ 31
੧੭	੧੮	੧੯	੨੦	੨੧	੨੨	੨੩
੨੪	੨੫	੨੬	੨੭	੨੮	੨੯	੩੦
੩੧	੧	੨	੩	੪	੫	੬



September

bhadron ਭਾਦਰੋਂ / assu ਅੱਸੂ

ਬਿਕ੍ਰਮੀ ੨੦੮੧, ਨਾਨਕਸ਼ਾਹੀ ੫੫੬

Title: Bota Singh - Garja Singh
Medium: Oil Painting
Artist: Mani Dhaliwal, CA
@manidizzle
Commissioner: Aran Sidhu

In the 18th century, amidst intense oppression, Khalsa warriors Bota Singh and Garja Singh emerged as symbols of unwavering Sikh spirit, against overwhelming odds. They set out to deliver a message that the Khalsa still remains in this world.

In an act of defiance, they established an outpost on a trade route near the village of Sarai Nur-udin, boldly taxing passersby to proclaim the enduring presence of the Khalsa. The local governor, threatened by their resilience, dispatched a battalion to capture them. Standing back-to-back armed only with wooden staffs, the Singhs repelled the initial onslaught effortlessly.

The cavalry were forced to use their firearms instead. Bota Singh and Garja Singh continued to press forward despite their gunshot wounds, and with death imminent they steadfastly crawled towards the enemy shouting out 'Akaal! Akaal!'.
The sensational spirit of the Singhs continues to be remembered to this day – a marker of sacrifice, resolve, and fearlessness.

4	**Parkash** Sri Guru Granth Sahib Ji at Darbaar Sahib	੪	**ਪਰਕਾਸ਼** ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ, ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਸਾਹਿਬ
5	**Gurgaddi** Guru Arjan Dev Ji	੫	**ਗੁਰਿਆਈ** ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ
6	**Jyoti Jot** Guru Ram Das Ji	੬	**ਜੋਤੀ ਜੋਤ** ਸ੍ਰੀ ਗੁਰੂ ਰਾਮਦਾਸ ਜੀ
13	**Marriage** Guru Nanak Dev Ji	੧੩	**ਵਿਆਹ** ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ
16	**Gurgaddi** Guru Ram Das Ji	੧੬	**ਗੁਰਿਆਈ** ਗੁਰੂ ਰਾਮ ਦਾਸ ਜੀ
18	**Jyoti Jot** Guru Amar Das Ji	੧੮	**ਜੋਤੀ ਜੋਤ** ਸ੍ਰੀ ਗੁਰੂ ਅਮਰ ਦਾਸ ਜੀ
22	**Gurgaddi** Guru Angad Dev Ji	੨੨	**ਗੁਰਿਆਈ** ਸ੍ਰੀ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ
27	**Jyoti Jot** Guru Nanak Dev Ji	੨੭	**ਜੋਤੀ ਜੋਤ** ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ

Sun ਐਤ	Mon ਸੋਮ	Tue ਮੰਗਲ	Wed ਬੁੱਧ	Thu ਵੀਰ	Fri ਸ਼ੁੱਕਰ	Sat ਸ਼ਨੀ
1	2 Labour Day	3	4	5	6	7
8	9	10	11	12	13	14
15	16 ਸ: assu	17	18	19	20	21
22	23	24	25	26	27	28
29	30	1	2	3	4	5
6	7	8	9	10	11	12

bhadron ਭਾਦਰੋਂ

ਐਤ	ਸੋਮ	ਮੰਗਲ	ਬੁੱਧ	ਵੀਰ	ਸ਼ੁੱਕਰ	ਸ਼ਨੀ
੨੭	੨੮	੨੯	੩੦	੩੧	੧	੨
੩	੪	੫	੬	੭	੮	੯
੧੦	੧੧	੧੨	੧੩	੧੪	੧੫	੧੬
੧੭ 1	੧੮ 2	੧੯ 3	੨੦ 4	੨੧ 5	੨੨ 6	੨੩ 7
੨੪ 8	੨੫ 9	੨੬ 10	੨੭ 11	੨੮ 12	੨੯ 13	੩੦ 14
੩੧ 15	੧	੨	੩	੪	੫	੬

assu ਅੱਸੂ

ਐਤ	ਸੋਮ	ਮੰਗਲ	ਬੁੱਧ	ਵੀਰ	ਸ਼ੁੱਕਰ	ਸ਼ਨੀ
੩੧	੧ 16	੨ 17	੩ 18	੪ 19	੫ 20	੬ 21
੭ 22	੮ 23	੯ 24	੧੦ 25	੧੧ 26	੧੨ 27	੧੩ 28
੧੪ 29	੧੫ 30	੧੬	੧੭	੧੮	੧੯	੨੦
੨੧	੨੨	੨੩	੨੪	੨੫	੨੬	੨੭
੨੮	੨੯	੩੦	੩੧	੧	੨	੩
੪	੫	੬	੭	੮	੯	੧੦



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October

assu ਅੱਸੂ / kattak ਕੱਤਕ

ਬਿਕ੍ਰਮੀ ੨੦੮੧, ਨਾਨਕਸ਼ਾਹੀ ੫੫੬

Title: Bidhi Chand
Medium: Digital Art
Artist: Jaspal Singh, IND
@jaspalsinghart
Commissioner: Rajinder Singh Bassi



Jodh Rai stood witness as Guru Hargobind made a request to his loyal disciple, a request which Jodh Rai knew would normally be considered impossible. Except that he knew this was no ordinary Sikh who had accepted the Guru's challenge.

Escaping with one horse from the fort of Shah Jahan was outrageously daring, but returning to the fort in order to retrieve the second was surely impossible?

And yet standing before them was Bidhi Chand, having only just returned from Lahore, where he spent months undercover in Shah Jahan's fort planning and successfully executing the audacious escape of Dilbaag, one of the emperor's prize horses. Bidhi Chand had agreed to the Guru's request to return to the fort in order to retrieve Gulbaag.

"If anything is possible it is only possible through your grace Guru Hargobind. Not only will I retrieve Gulbaag, but if it pleases you, I will remove Shah Jahan's shoes from his feet [without him realising] and bring them back!" The Guru smiled at Bidhi Chand's words and gave his blessing.

And so it was that Bidhi Chand, disguised as an astrologer, pulled off a brazen escape with Gulbaag, directly taunting the outraged emperor as he made his escape.

19	**Parkash** Guru Ram Das Ji	੧੯	**ਅਵਤਾਰ** ਸ੍ਰੀ ਗੁਰੂ ਰਾਮਦਾਸ ਜੀ
23	**Birth of** Bhai Dharam Singh Ji	੨੩	**ਜਨਮ ਦਿਨ** ਭਾਈ ਧਰਮ ਸਿੰਘ ਜੀ
25	**Jyoti Jot** Guru Har Rai Ji **Gurgaddi** Guru Harkrishan Ji	੨੫	**ਜੋਤੀ ਜੋਤ** ਸ੍ਰੀ ਗੁਰੂ ਹਰਿਰਾਇ ਜੀ **ਗੁਰਿਆਈ** ਸ੍ਰੀ ਗੁਰੂ ਹਰਿਕ੍ਰਿਸ਼ਨ ਜੀ

Sun ਐਤ	Mon ਸੋਮ	Tue ਮੰਗਲ	Wed ਬੁੱਧ	Thu ਵੀਰ	Fri ਸ਼ੁੱਕਰ	Sat ਸ਼ਨੀ
29	30	1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17 ਸ: kattak	18	19
20	21	22	23	24	25	26
27	28	29	30	31	1	2
3	4	5	6	7	8	9

assu ਅੱਸੂ

ਐਤ	ਸੋਮ	ਮੰਗਲ	ਬੁੱਧ	ਵੀਰ	ਸ਼ੁੱਕਰ	ਸ਼ਨੀ
੩੧	੧	੨	੩	੪	੫	੬
੭	੮	੯	੧੦	੧੧	੧੨	੧੩
੧੪	੧੫	੧੬ 1	੧੭ 2	੧੮ 3	੧੯ 4	੨੦ 5
੨੧ 6	੨੨ 7	੨੩ 8	੨੪ 9	੨੫ 10	੨੬ 11	੨੭ 12
੨੮ 13	੨੯ 14	੩੦ 15	੩੧ 16	੧	੨	੩
੪	੫	੬	੭	੮	੯	੧੦

kattak ਕੱਤਕ

ਐਤ	ਸੋਮ	ਮੰਗਲ	ਬੁੱਧ	ਵੀਰ	ਸ਼ੁੱਕਰ	ਸ਼ਨੀ
੨੮	੨੯	੩੦	੩੧	੧ 17	੨ 18	੩ 19
੪ 20	੫ 21	੬ 22	੭ 23	੮ 24	੯ 25	੧੦ 26
੧੧ 27	੧੨ 28	੧੩ 29	੧੪ 30	੧੫ 31	੧੬	੧੭
੧੮	੧੯	੨੦	੨੧	੨੨	੨੩	੨੪
੨੫	੨੬	੨੭	੨੮	੨੯	੩੦	੧
੨	੩	੪	੫	੬	੭	੮



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November

kattak ਕੱਤਕ / maghar ਮੱਘਰ

ਬਿਕ੍ਰਮੀ ੨੦੮੧, ਨਾਨਕਸ਼ਾਹੀ ੫੫੬

Title: Guru Nanak Dev Ji
Medium: Acrylic on Canvas
Artist: Sunroop Kaur, US
@loquacious_lines
Commissioner: Aneesh Mann



During the 1520s, the bloodthirsty conquest of Babur, the founding emperor of the Mughal empire, had reached the Panjab region of India.

Guru Nanak Dev Ji, the founder of Sikhi, bore witness to the cruelty from the invasion of Babur. The Guru shared his account of this horror in four shabads which are collectively known as the Baburvani. No one was safe from the dark cloud of Babur as his invasions brought suffering and death to all no matter their beliefs or religion.

Even Guru Nanak was imprisoned under the rule of the Emperor. Despite being jailed and forced to undertake harsh labour, Guru Ji remained resolute and continued to sing kirtan and do simran. Guru Ji fearlessly criticised Babur, which ultimately led the emperor to reflect upon his actions, and in remorse free Guru Nanak from prison.

Prophesying the longevity of the empire, Guru Nanak ordered Babur to rule with justice and mercy.

1	**Divas** Bandi Chorr Guru Hargobind Ji **Festival** Diwali	੧	**ਦਿਵਸ** ਬੰਦੀ ਛੋੜ ਪਾਤਸ਼ਾਹੀ ਛੇਵੀਂ **ਮੇਲਾ** ਦੀਵਾਲੀ
3	**Birth of** Mata Sahib Devan Ji **Gurgaddi Divas** Sri Guru Granth Sahib Ji	੩	**ਜਨਮ ਦਿਨ** ਮਾਤਾ ਸਾਹਿਬ ਦੇਵਾਂ ਜੀ **ਗੁਰਗੱਦੀ ਦਿਵਸ** ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ
6	**Jyoti Jot** Guru Gobind Singh Ji	੬	**ਜੋਤੀ ਜੋਤ** ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ
15	**Parkash** Guru Nanak Dev Ji	੧੫	**ਅਵਤਾਰ** ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ
30	**Birth of** Sahibzaada Zorawar Singh Ji	੩੦	**ਜਨਮ ਦਿਨ** ਸਾਹਿਬਜ਼ਾਦਾ ਬਾਬਾ ਜੋਰਾਵਰ ਸਿੰਘ ਜੀ

Sun ਐਤ	Mon ਸੋਮ	Tue ਮੰਗਲ	Wed ਬੁੱਧ	Thu ਵੀਰ	Fri ਸ਼ੁੱਕਰ	Sat ਸ਼ਨੀ
27	28	29	30	31	1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16 ਮ: maghar
17	18	19	20	21	22	23
24	25	26	27	28 Thanksgiving Day	29	30
1	2	3	4	5	6	7

kattak ਕੱਤਕ

ਐਤ	ਸੋਮ	ਮੰਗਲ	ਬੁੱਧ	ਵੀਰ	ਸ਼ੁੱਕਰ	ਸ਼ਨੀ
੨੮	੨੯	੩੦	੩੧	੧	੨	੩
੪	੫	੬	੭	੮	੯	੧੦
੧੧	੧੨	੧੩	੧੪	੧੫	੧੬ 1	੧੭ 2
੧੮ 3	੧੯ 4	੨੦ 5	੨੧ 6	੨੨ 7	੨੩ 8	੨੪ 9
੨੫ 10	੨੬ 11	੨੭ 12	੨੮ 13	੨੯ 14	੩੦ 15	੧
੨	੩	੪	੫	੬	੭	੮

maghar ਮੱਘਰ

ਐਤ	ਸੋਮ	ਮੰਗਲ	ਬੁੱਧ	ਵੀਰ	ਸ਼ੁੱਕਰ	ਸ਼ਨੀ
੨੫	੨੬	੨੭	੨੮	੨੯	੩੦	੧ 16
੨ 17	੩ 18	੪ 19	੫ 20	੬ 21	੭ 22	੮ 23
੯ 24	੧੦ 25	੧੧ 26	੧੨ 27	੧੩ 28	੧੪ 29	੧੫ 30
੧੬	੧੭	੧੮	੧੯	੨੦	੨੧	੨੨
੨੩	੨੪	੨੫	੨੬	੨੭	੨੮	੨੯
੧	੨	੩	੪	੫	੬	੭



December

maghar ਮੱਘਰ / poh ਪੋਹ

ਬਿਕ੍ਰਮੀ ੨੦੮੧, ਨਾਨਕਸ਼ਾਹੀ ੫੫੬

Title: Chote Sahibzaade
Medium: Digital Painting
Artist: Rajpal Singh, UK
@intrinsikh_arts
Commissioner: Sharon Shoker

In Sirhind during the bitter winter of 1705, Mata Gujri and the Chote Sahibzaade, Baba Zoravar Singh (9 years old) and Baba Fateh Singh (6 years old) found themselves confined in a cold tower, exposed to the harsh North winds from the Himalayas.

The following day, they faced a perilous trial orchestrated by Nawab Wazir Khan. Given their tender age, attempts were made by Wazir Khan to coerce them into renouncing their Sikh identity; as Sikhs they would face threat of torture and death, but if they accepted Islam he would ensure that they would be rewarded handsomely.

Wazir Khan forced the two Sahibzaade to enter the courtroom through a small door so that they would inadvertently bow to his authority. In a brilliant display of wisdom and defiance, they walked in feet-first, avoiding bowing their heads towards the oppressor, and instead showed the contempt that they had for this sham trial.

The Chardikala of the Chote Sahibzaade continues to inspire generations, a powerful legacy of profound strength and unwavering conviction.

4	**Gurgaddi** Guru Gobind Singh Ji	੪	**ਗੁਰਿਆਈ** ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ
6	**Shaheedi** Guru Tegh Bahadur Ji	੬	**ਸ਼ਹੀਦ** ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ਼ ਬਹਾਦੁਰ ਸਾਹਿਬ ਜੀ
14	**Birth of** Sahibzaada Fateh Singh Ji	੧੪	**ਜਨਮ ਦਿਨ** ਸਾਹਿਬਜ਼ਾਦਾ ਬਾਬਾ ਫਤਹਿ ਸਿੰਘ ਜੀ
22	**Shaheedi** Sahibzaada Ajit Singh Ji, Sahibzaada Jhujhaar Singh Ji	੨੨	**ਸ਼ਹੀਦੀ** ਸਾਹਿਬਜ਼ਾਦਾ ਬਾਬਾ ਅਜੀਤ ਸਿੰਘ ਜੀ, ਸਾਹਿਬਜ਼ਾਦਾ ਬਾਬਾ ਜੁਝਾਰ ਸਿੰਘ ਜੀ
26	**Shaheedi** Mata Gujri Ji, Sahibzaada Zorawar Singh Ji, Sahibzaada Fateh Singh Ji	੨੬	**ਸ਼ਹੀਦੀ** ਮਾਤਾ ਗੂਜਰੀ ਜੀ, ਸਾਹਿਬਜ਼ਾਦਾ ਬਾਬਾ ਜੋਰਾਵਰ ਸਿੰਘ ਜੀ, ਸਾਹਿਬਜ਼ਾਦਾ ਬਾਬਾ ਫਤਹਿ ਸਿੰਘ ਜੀ

Sun ਐਤ	Mon ਸੋਮ	Tue ਮੰਗਲ	Wed ਬੁੱਧ	Thu ਵੀਰ	Fri ਸ਼ੁੱਕਰ	Sat ਸ਼ਨੀ
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15 ਸ: poh	16	17	18	19	20	21
22	23	24	25 Christmas Day	26 Boxing Day	27	28
29	30	31	1	2	3	4
5	6	7	8	9	10	11

maghar ਮੱਘਰ

ਐਤ	ਸੋਮ	ਮੰਗਲ	ਬੁੱਧ	ਵੀਰ	ਸ਼ੁੱਕਰ	ਸ਼ਨੀ
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੨	੩	੪	੫	੬	੭	੮
੯	੧੦	੧੧	੧੨	੧੩	੧੪	੧੫
੧੬ 1	੧੭ 2	੧੮ 3	੧੯ 4	੨੦ 5	੨੧ 6	੨੨ 7
੨੩ 8	੨੪ 9	੨੫ 10	੨੬ 11	੨੭ 12	੨੮ 13	੨੯ 14
੧	੨	੩	੪	੫	੬	੭

poh ਪੋਹ

ਐਤ	ਸੋਮ	ਮੰਗਲ	ਬੁੱਧ	ਵੀਰ	ਸ਼ੁੱਕਰ	ਸ਼ਨੀ
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੮ 22	੯ 23	੧੦ 24	੧੧ 25	੧੨ 26	੧੩ 27	੧੪ 28
੧੫ 29	੧੬ 30	੧੭ 31	੧੮	੧੯	੨੦	੨੧
੨੨	੨੩	੨੪	੨੫	੨੬	੨੭	੨੮
੨੯	੩੦	੧	੨	੩	੪	੫

1984

40 Years On

INDIAN EXPRESS

INDIRA GANDHI SHOT DEAD

Attack by security men at 1, Safdarjang Road

One assailant killed, another held

Akal Takht Sahib

PAV SINGH

1984

INDIA'S GUILTY SECRET

By 4 November 1984, just four days after the outbreak of the vicious and widespread bloodletting following the assassination of Indian Prime Minister Indira Gandhi, the anti-Sikh violence appeared to have subsided almost as quickly as it had erupted. In its wake remained thousands of wounded and distressed, among them countless widows and orphans. Entire communities, particularly in the outer suburbs of Delhi, had been burnt, looted, tortured, executed, raped and essentially erased from the ground up, leaving nothing but charred human remains amongst the dying embers of their temples and towns.

The immediate aftermath saw survivors relocate to 'relief camps' or simply flee. It is estimated that up to 50,000 became internally displaced. Many heads turned towards Punjab, while others who could chose to leave the country altogether. Entire swathes of villages, towns and the capital city itself were essentially ethnically cleansed on a scale not seen since the Partition of 1947. Thirty-seven years on from the monumental horrors of the division of the subcontinent, a beleaguered community was once again on the move by any means necessary in order to reach safety.

What saved many Sikhs was the community's 'spirit of optimism' or chardi kala – positivity in the face of seemingly insurmountable odds. Those who made it through the bloodshed relatively unscathed provided succour to others who had lost everything. Volunteers serving free food, the langarwallas, not only ensured that no one went hungry, but they also provided emotional support to the widows, whom they affectionately referred to as their sisters in an attempt to give them a sense of identity and belonging once again.

Pav Singh

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THE WIDOW COLONY



The Widow Colony

This documentary is more than a film; it's a testimony, a tribute, and an endeavour to immortalise the narratives of the survivors. It's a dedicated effort to address an issue that has lingered for decades, shedding light on the untold stories of those who endured unimaginable pain and trauma. Now, 40 years since these harrowing events, justice continues to elude the survivors and victims' families.

This documentary becomes a crucial instrument in the fight against historical amnesia, ensuring that the world remembers and learns from this dark chapter in human history. It serves as a vital reminder that the wounds of 1984 remain open, emphasising the need for continued efforts to address historical injustices and ensure that such atrocities are never forgotten.

Harpreet Kaur



Mahala9



Embracing Chardikala: The Ascending Spirit of Resilience and Optimism

The literal translation of Chardikala can be broken down into "Chardi" (forever ascending/uplifting) and Kala (spirits/mindset/power). In Sikh philosophy the concept of Chardikala is deeply intertwined with recognising the divine will; often referred to as "Bhana". Sikhs believe in accepting Bhana – the will of the Supreme Being – as the guiding force of the universe. Thus, it is the acceptance that everything that happens is part of Bhana; be it a challenge or a success.

Chardikala can also be described as the positive manifestation of one's thoughts and desires in any situation. It can, for example, encapsulate a warrior's desire to face his enemy on the battlefield and obtain a martyr's death, or exemplify the desire of a saint to sit in utter absorbed meditation of the divine.

Chardikala empowers us to actively pursue any dreams or aspirations we may have, whilst remaining firmly grounded in values, "Dharam". Chardikala embodies the acceptance of Bhana, and in addition, infuses our ambitions with positivity and determination.

Yet Chardikala is so nuanced that it is not restricted to merely being described as a passive acceptance; it also acts as a call to righteous action, "Karam".

If one pictures an ethical entrepreneur striving for success, Chardikala guides them to make decisions that resonate with fairness and justice, contributing positively to the world. Their ambitions, intertwined with the divine plan, fuel a business that thrives not just in profits but in moral integrity; reflecting the essence of Sikh values.

In the world of education, a student infused with Chardikala approaches their studies with enthusiasm; embracing both success and failure equally. Imagine a student who, despite facing tough exams, keeps their spirits high, learns from their mistakes, and continues to work hard with a positive mindset. It is the spirit that turns challenges into opportunities to learn and grow.

In sports, Chardikala is seen in those fans who never stop cheering for their team, regardless of the scoreline. Athletes exhibit Chardikala when they train tirelessly, face defeat with grace, and return to the field with renewed determination. Think of a football player who, after missing a goal, smiles, learns from the experience, and keeps giving their best. That's Chardikala driving them forward, reminding them that setbacks are just temporary.

In acts of service "Seva", Chardikala shines through the kindness and generosity of people helping one another. Consider a group of volunteers who band together to maybe start a community farm or clean the neighbourhood of plastic waste. It is with Chardikala that they serve their community; spreading positivity and making the world a better place.

During tough times, Chardikala is the unwavering spirit that helps individuals and communities endure hardships. It is the mindset, strength and actions that guides us through storms, reminding us that even in the darkest moments there is a way forward. This is often the case when a community has been struck by a natural disaster - rather than succumbing to despair, the populace unite to provide support for one another. The hardships they encounter are met with the resilience and determination.

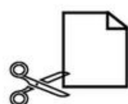
Chardikala is a conscious decision to act in harmony with the divine will and your own aspirations. It is about pursuing your dreams and ambitions with unwavering determination, meeting challenges with positivity and joy, acknowledging the inherent order in the universe, and adhering to one's values.

By embracing these principles, one can navigate life with enduring optimism; fully embracing the essence of Chardikala.

The cover art recalls the legendary tale of a 14 year old Hari Singh Nalwa (c.1804), who symbolised his remarkable courage when he encountered a tiger on a hunting expedition. Despite losing his horse in the attack, he fearlessly fought and killed the tiger using only a dagger and shield.

This artwork exemplifies his extraordinary resolve, and also has a surrealist metaphysical meaning. Hari Singh Nalwa's life was defined not just by this singular act but by his enduring spirit. He defended the Khybar Pass from Afghan forces invading the Sikh Empire, and he constructed strategic forts like Fort Jamraud, essential for safeguarding and expanding the Sikh territories.

In the words of the artist "The tiger represents the Invading Afghan Armies with Afghan soldiers trying to climb it so that they can reach Hari Singh Nalwa. Hari Singh Nalwa Fighting the tiger with Fort Jamraud in the background represents the might of the Sikh Empire. The Five rivers of Punjab flowing through Hari Singh signifies the loyalty and passion Nalwa had for his land and people. Hari Singh Nalwa's legacy extends far beyond battles; he contributed significantly to the Sikh Empire's growth, constructing over 56 buildings including forts, towers, gurdwaras, water tanks, samadhis, temples, mosques, towns, havelis, sarais and gardens. His life stands as a testament to bravery, determination, and a deep commitment to his people and homeland, and as a great exemplar of Chardikala.


Cut the artwork


Put in a frame


Give as a gift

Hari Singh Nalwa cover artwork by Sharandeep Singh, Insta @sarbloharts
Commissioner Manmohn Singh Johal
Fresco border by Gurpreet Mankoo, Insta @mankoo_atelier_miniature_art

realiseone.org mahala9.com instagram.com/mahala.9

New Moon / Massiah Full Moon / Pooranmashi

75% OF PUNJAB'S RIVER WATER IS DIVERTED TO OTHER STATES-AN EST. 44 BILLION LITRES DAILY



COUNTRY'S HIGHEST LEVELS OF ARSENIC & URANIUM IS FOUND IN PUNJAB'S WATER



PUNJAB STUDENT MIGRATION IS HIGHEST IN THE COUNTRY- 10X THE NATIONAL AVERAGE



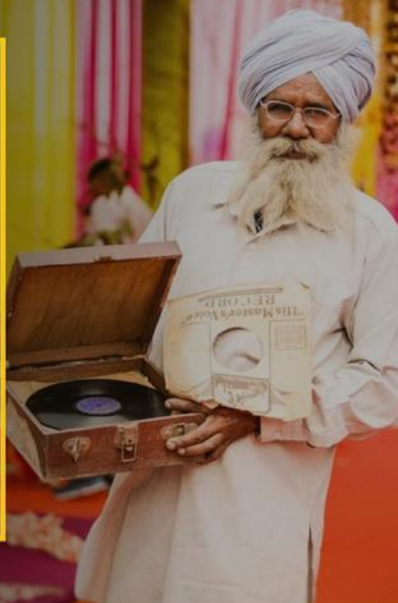


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GOVERNMENT FIGURES SUGGEST AN ESTIMATED 22,141 FARMER SUICIDES IN PUNJAB FROM 2000 - 2020



PUNJAB AMONG THE HIGHEST IN THE COUNTRY FOR HEART DISEASE HYPERTENSION HEPATITIS AND DIABETES



PUNJAB RANKED HIGHEST FOR DRUGS- 76% OF THE USERS IN PUNJAB ARE AGED BETWEEN 18 AND 35





#SAVING PUNJAB

MyPind Project

Following on from the MyPind survey we are pleased to introduce the MyPind project. The MyPind project aims to connect the Punjabi/Sikh diaspora from around the globe with their roots and to implement real and sustainable solutions.

First Phase of the MyPind Project:

1. Submit a request form for your chosen village to be referred.
2. The MyPind Project team will coordinate and direct experts to your village to undertake an in-depth analysis.
3. Key research and insight into your village will be presented in a comprehensive report, recognising any achievements and highlighting any areas of improvement.

INTERESTED? SCAN QR CODE TO LEARN MORE.



This project will provide clear specific direction for each village (Pind), to help create measured and targeted change for a better Punjab.